The Theosophical FORUM

MAY 1903

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An Outline of the Secret Doctrine:

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COSMOGENESIS.

A series of articles with this title was published twelve years ago in LUCIFER, an attempt being made to follow the Stanzas, and to make clear the metaphysical and scientific principles involved in the teaching of the Building of the Worlds.

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THE THEOSOPHICAL FORUM

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THE SPIRIT OF THE HIMALAYAS.

"It always seems to me that it is only in the heart of the great mountains, thousands of feet above the last trace of human habitation, when you lie by some time-worn rock, lulled by a silence which can be felt, and gazing at the eternal snows, that the real voice of Nature speaks to you. Then truly do the heavens declare the glory of God; you feel the pulse of the All-pervading Presence, the beauty and sublimity of Nature sink into your soul, and for a moment the mysterious veil which falls between us and the light wavers and half fades away."

A. DURAND: *"The Making of a Frontier."*

A UNIVERSAL TRADITION.

(Continued.)

The greater part of the description of the building of the ark is lost. In the latter part of the account which is preserved, there is mention of the trial of the vessel by launching it into the sea, when defects being found which admitted the water, the outside and inside were coated with bitumen. These details have no parallel in the Bible. The description of the filling of the ark agrees in general with the other account, but it differs from Genesis in not mentioning the sevens of clean animals and in including others beside the family of the builder.

The month and day when the Deluge commenced, which are given in the Bible, are not mentioned in the text, unless the 5 day, mentioned in a mutilated passage, is part of this date.

The description of the Flood in the Inscription is very vivid, it is said to have been so terrible that the gods fearing it, ascended to the heaven of Anu, that is the highest and furthest heaven, the destruction of the human race is recorded, and the corpses of the wicked are said to have floated on the surface of the Flood.

With regard to the mountain on which the ark rested there is a serious difference between the Bible and the Inscription. According to the account in the Book of Genesis, the Flood commenced on the 17 day of the 2 month, the ark rested on Ararat after 150 days on the 17 day of the 7 month, and the complete drying up of the Flood was not until the 27 day of the 2 month in the following year. The Inscription, on the other hand, states that the Flood abated on the 7 day, and that the ship remained 7 days on the mountain before the sending out of the birds.

On this point it must be remarked that some Biblical critics consider that there are two versions of the Flood story in Genesis itself, and that these two differ as to the duration of the Flood.

With regard to the mountain on which the ark rested there is a difference between the Bible and the Inscription, which is more apparent than real. The Book of Genesis states that the ark rested on the mountains of Ararat. According to the popular notion this refers to the mountain of Ararat, in Armenia; but these mountains

may have been anywhere within the ancient territory of Ararat. The Inscription states that the ship rested on the mountain of Nizir. Now, the position of Nizir can be determined from the Inscription of Assur-nazir-pal, king of Assyria. He made an expedition to this region, and starting from an Assyrian city, near Arbela, crossed the Lower Zab, and marching eastward between latitude 35 and 36, arrived at the mountain of Nizir. These mountains of Nizir thus lay east of Assyria, but they form part of a series of mountain chains extending to the northwest into Armenia.

The vessel being stranded on the mountain, the Bible and the Inscription agree that trial was made by birds in order to ascertain if the Flood had subsided; but in the details of these trials there are curious differences in the two narratives. According to the Book of Genesis, a raven was sent out first, which did not return; a dove was sent next, which, finding no resting place, returned to Noah. Seven days later the dove was sent out again, and returned with an olive leaf; and 7 days after, on the dove being sent out again, it returned no more.

The Inscription states that, first, a dove was sent out, which finding no resting place, returned. On the second occasion a swallow was sent out, which also returned. The third time a raven was sent out, which, feeding on the corpses floating on the water, wandered away and did not return. Thus, the Inscription agrees with the Bible, as to the sending out of the raven and the dove, but adds to these the trial of the swallow, which is not in Genesis. On the other hand, there is no mention of the dove returning with an olive leaf as in Genesis.

In the statement of the building of the altar, and offering sacrifice after leaving the ark, the accounts agree; but in the subsequent matter there is an important difference between the Bible and the Inscription, for while the Bible represents Noah as living for many years after the Flood, the Inscription, on the other hand, causes Sisit to be translated like the gods. This translation is in the Bible recorded of Enoch, the ancestor of Noah.

On reviewing the evidence it is apparent that the events of the Flood narrated in the Bible and the Inscription are the same, and occur in the same order; but the minor differences in the details

show that the Inscription embodies a distinct and independent tradition.

The student of Theosophy, of course, relates all these stories of the Flood to the sinking of Atlantis, and probably the best external evidence which exists to prove the truth of the legend is the universality of these accounts of the Deluge. It is almost unthinkable that there could be such a widespread tradition that was not based upon some stupendous fact. If these accounts could be traced to some common origin, or if they existed only among the various offshoots of some one race it would be conceivable that they had for their basis a local flood or deluge. But such is not the fact. The same tradition is found all over the world and when it is reinforced by actual accounts of the lost continent such as are found in Plato and other ancient writers the probabilities of its truth become overwhelming.

It is interesting to observe that Mr. Smith places the date of the Flood at some 30,000 B. C. This of course is a mere guess, but is important, because it is not often that a western scholar is willing to place events so far back beyond the beginnings of biblical chronology. It is probable that he has overdone it, for Madame Blavatsky in the *Secret Doctrine* says that the last island of Atlantis sank about 12,000 years ago. We know, however, that this process of submergance went on for a very long period, and it is probable that many of the legends derived their origin from the sinking of different parts of the surface of the earth, which must have occurred at widely different times.

STRUGGLING UPWARDS.

How often, in fighting along life's pathway, do we hear the criticism: "He does not practice what he preaches;" "He does not live up to his ideal."

No one can live up to his ideal; for as fast as we succeed in actualizing a part of it, new ideal possibilities are opened up to us.

Life is a constant struggle to reconcile our practice and our theories: an earnest effort to live up to our ideals. One's ideals may not be great, moral, or very elevated, but even so, we are each striving to realize them.

Yet it never can be done. And this should be a source of great joy to us. For as we look upon the pathway, it recedes upward through an endless vista of thought, power, and possibility.

I walk slowly across the country. My objective point is a magnificent range of hills which I see on the horizon. After a tedious journey, many stumbles, and much hard climbing, I succeed in attaining the summit of the hills. Far before me stretches a beautiful country, with hills on the horizon, much higher than those on which I now stand. I so long to cross the plain and begin the ascent of these higher hills that I can think of nothing else. But what a distance to them; how far away from where I stand. Yet, when, after infinite toil and struggle, I undertake and fulfill the journey, and at length stand upon the summit of the second range of hills, it is but to see a higher, yet grander range on the ever distant horizon.

Is this discouraging? To me it is inspiring. That we can never get so far but we can go further: never so high but we can go higher. And we have no choice. Having attained to a glimpse of the possible, we must struggle to attain it, and as we attain it, new and more glorious possibilities are opened up to us.

Therefore between one's ideal and one's practice there must ever exist a disagreement if we would continue to progress.

Could we for any length of time reconcile our ideal and our practice, from that time our death would begin.

The effect of our ideals on our practice is to constantly change our practice. We drop certain actions in order that we may take certain ideals of ours and *put them into* practice. And when we

have taken the larger part of our ideals and put them into practice, we stand upon a higher vantage ground from which we can see yet higher ideals towards which we *must* strive.

So while the effort of our lives is to live up to our ideals, we have the glorious certainty that this can never be done. For the more ideals we succeed in actualizing, the more ideals do we see beckoning us on.

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A VOICE FROM PERSIA.

Many are the just and the unjust, the wise and the foolish comments the so-called Behaist movement has given rise to amongst the thinking people of America. But the true thought of the originator of the movement Beha-Ullah and of his successor Abbas Effendi, is still comparatively little known either to the Western or the Eastern world. I offer no comment on the following three fragments, sent by a friend the THEOSOPHICAL FORUM has in Eastern lands. But I eagerly take the chance of acquainting my readers with the thought of Abbas Effendi, a spiritual leader, whose influence is already considerable and still growing. Let them judge for themselves.—EDITOR.

THE SPIRIT OF GOD.

The world of existence has two estates. One is the unconditioned, the causal, the divine; the other is that of limitation, of submission to God. That is to say, there is the estate of God and the estate of created beings. When we speak of Truth or God, we mean absolute perfection, and when we speak of created beings we mean utter imperfection. The one is eternal—the other temporal. The one is rich—the other poor. The one is powerful—the other impotent. The one is all knowledge—the other ignorance. The one is holy and pure—the other limited (subject to God). But the eternal flows out to, permeates and envelopes all things which are temporal. God, or Truth, which is the essence of God, gives life to manhood.

The earth in its inherent condition is dark, while the sun is bright. But the sun shines over the earth, and the earth becomes bright by reason of the shining of the sun; so God has given his light to men. God is a perfection which permeates and envelopes the world; from which it follows that mankind should reflect the perfections of God as the moon reflects the rays of the sun. The grace which is between the Creator and the created is Love. The intermediary of that grace is the Holy Spirit. If there were no love there would be no communication between God and created

beings; as, if there were no light, there would be no communication between the sun and the moon. When the mirror is exposed to the sun, the rays of the sun show forth from it, although the mirror itself is dark. The light which we see in the mirror is but the power of the grace of the sun. Just so the conditioned world is quite imperfect; all the virtues and all the perfections which appear in it are the rays of the perfections of God. The endeavor of all the Divine Teachers has been that men should be educated to the end that their souls should attain the capacity of reflecting in their essence the rays sent forth from God—that the light of the Sun of Reality should shine in the mirror of their hearts, and that light be given forth. The intermediary of these graces and blessings is the Holy Spirit.

Although the beings of the conditioned world are endowed with the capacity of voluntary activity and of producing effects through their activities; that is, although all these beings have powers and faculties (since for every power there is a corresponding faculty), yet the powers of material beings are exercised under the law of nature. Conditioned beings are like mirrors which have shape and form, and of which the faculty is to reflect. That is to say, the faculties of conditioned beings are in accordance with their character, because they are subject to the law of nature. But the power of the Holy Spirit transcends the law of nature. It is eternal life, infinite light and unconditioned power. It changes darkness into light. It changes the hater into the lover. It changes imperfections into perfections. It changes poverty into wealth. It changes unwisdom into wisdom. It changes weakness into strength. It changes blindness into sight. It changes deafness into hearing. It changes dullness into speech. From it the soul destitute of spirit and therefore dead, receives everlasting life. Therefore Jesus said that men have eyes, yet they see not, ears, yet they hear not, tongues, yet they speak not; and that to them he brought healing. By this he meant that although men have the physical organs of sense, they lack the powers of spiritual perception—they perceive not the kingdom of God. The extraordinary power of the Holy Spirit is the means of putting these spiritual faculties into operation.

I hope that the perfumed fragrance of the Holy Spirit may breathe upon you all.

True Happiness.

There are two sources of enjoyment, a physical and a spiritual. That which is physical is shared by both animals and men. That which is spiritual is the peculiar possession of holy men. Physical pleasure is but transitory: due to an adventitious and temporary condition of the nerves. But spiritual joy is Divine, comes from God and is eternal. Both the ignorant man who lacks wisdom and he who possesses it have enjoyments: but that of the one is dependent upon eating or drinking or other gratification of the senses; while that of the other is drawn from exploring the mysteries of the universe, from the revelation of the hidden things of the kingdom. The former is transitory; the latter is unpassing and eternal. The joy of the Messenger of God endures to this day, and so also the joy of those saints and holy persons who have been under the care and training of those Divine Teachers.

The material kingdom is of time—affliction and calamity follow it; it is the source of great pain. But the spiritual kingdom is everlasting, is beyond danger and fear, is exalted day by day, its sun is shining ever more, the voice of its grandeur ever ascends. All that belongs to this conditioned world is corruptible, mortal; all that belongs to the divine world is immortal. This is why holy and perfect men try to find the other world. They are attracted by the beauty of God, they have drunken of the cup of God. This cup,—the cup of the material world,—is followed by pain; but the Divine cup, the cup of the love of God, has an everlasting intoxication and pain follows it not. Happy are those who are intoxicated by that intoxication! May it please God that those who believe may have that cup of joy, a joy which is everlasting, a joy after which there is no sorrow, a life after which there is no birth, a light after which there is no darkness, a grandeur from which there is no littleness.

The Perception of Truth.

There are two states of existence—the temporal and the eternal—the conditioned and the unconditioned—the estate of im-

potence and the primeval power. We may compare them to utter poverty and abundant wealth. The eternal state has all the perfections; the temporal has all the imperfections. The eternal state has no changes, no transformations; the temporal has no permanency. It is not possible that that which is temporal should have a constant state, because transformation and change inhere essentially in its nature.

Helping grace is from that state which is eternal. This grace flows continuously to the temporal. If it should fail, that which is temporal would perish. Therefore the grace of the perfections of God flows forth continuously to the beings of the conditioned world.

In its ultimate reality the nature of man has two conditions. One condition is spiritual, the other is material. It has a Divine condition and a satanic condition,—an angelic condition and a demoniac condition, a condition of radiance ruled by mind and a condition of darkness ruled by desire. If either of these conditions predominate, its opposite will disappear. If the Divine condition predominate, the satanic will disappear. If the angelic condition predominate, the demoniac will disappear. If the illumined condition predominate, that which is dark will disappear. Therefore God sends Divine Messengers and reveals holy doctrines and causes Divine teachings to be spread abroad, that the spirit of man may be educated, to the end that by Divine inspiration the grace of God may be made to appear in the essential nature of man. This grace, which is the Divine perfections, appears without interruption in the material world. Although the influx of grace is always continuous, yet in order that it may be efficient there must be capacity to receive it. The sun may shine for a thousand years upon a stone, but the beauty of the sun cannot be perfectly reflected from the stone unless the stone be refined, cleansed, and changed into a mirror. Then the beauty of the sun, with its form, its rays and its heat, will be manifested and declared by the mirror.

A blind man is confounded, but a man with eyes sees clearly. A man with eyes decides because of that which he has himself seen, not contenting himself with that which is seen by others. We may see clearly the perfections of God and the radiance of his illumination. To behold this suffices us; we need not the traditions of men.

Thus the Jews had traditions about Jesus, and the Christians

exalt him much. But we should look to the personality of Jesus as we ourselves see it. If we find that the perfections of God, the graces and inspirations of God, appear in him and in his teachings, —that these are clearly shown forth—this should suffice us. Now we perceive that Jesus was a world-educator; therefore we acknowledge his greatness.

And then as to Mahomet. We do not consider diverse traditions, either for him or against him. We consider what has been shown forth by him. Thus we perceive that the Koran is full of knowledge and wisdom. In the Arabian deserts, where the lamp of enlightenment was thoroughly extinguished, a man appeared; he educated the Arabian nation, then in the last degree of savagery, and he improved it in all its conditions until in five hundred years it became superior to other nations. It is clear that such a man was a world-educator. In this case we do not give weight to traditions. Our conclusion is determined by the wisdom of the Koran. In it he even treats some mathematical questions which in his time had not been correctly solved by civilized nations. He, who had been a simple, unlearned man, contradicted the mathematicians of his time. But after the researches and astronomical discoveries of a thousand years it transpires that what he said was right, and that what the ancient men of learning had declared was wrong.

From these things it may be known that this man was great. We have seen in this case with our own eyes, have perceived with our own minds. Traditions and superstitions have not served us.

We are the lovers of light. When we see the light, we worship it, however lowly the source from which it comes; whether its source be Israelite, or Arabic, or Persian, or Kurdish, or Indian, matters not to us. We love not the lamp, but the light. It is for the light that we search.

THE TIDE OF LIFE.

(Continued.)

In the cosmogony of Genesis the Divine Underlying Reality is called God. The expansive power by which, after the period of cosmic rest, the phenomenal universe was formed is thus described:—

"In the beginning God created the heaven and the earth."

This "in the beginning," marks off from eternity the point at which the present period of cosmic activity, or *day of Brahma,* began; when the Universe proceeded from "the everlasting bosom of God" to which it must return when this period comes to an end. Modern scientists are not without some dim perception of this process of emanation and absorption, as may be seen from the speculations in the "Unseen Universe,"[1] though the authors of this work confine themselves chiefly to the last emanation, that of physical matter from the emanation which preceded it. Whence the universe emerged, thither also must it return; a truth clear to the pure insight of Shakespeare—

> ". . . Like the baseless fabric of this vision,
> The cloud-capp'd towers, the gorgeous palaces,
> The solemn temples, the great globe itself,
> Yea, all which it inherit, shall dissolve,
> And, like this insubstantial pageant faded,
> Leave not a rack behind."

God, the eternal Parabrahm, remains unchanged; with God remains the Logos, the first and eternal emanation—

"The spirit of God. . ."

which, "dove-like, sat brooding on the vast abyss."

This "vast abyss," or, as it is styled in the cosmogony of Genesis—

"The face of the waters,"

is what we have called the elemental Ether, the "Akâsa" of the Upanishads. It is of ethereal nature, and is the plane of sound, answering to the sense of hearing; that it is the plane of sound has been taught by the Brahmans and the cabalists, and may be inferred from various considerations, amongst others from the difficulty of locating sounds in their immediate material sources (they

1 "The Unseen Universe," by Professors Balfour Stewart and P. G. Tait.

having, as it were, an immaterial character), and from their spiritual, ethereal nature.

This element of ether has within it the possibility of innumerable sounds and changes of sound; according to the cabalists the sound becomes apparent to our senses only when it strikes against a material object, such as a vibrating violin-string, which becomes merely a point of reflection for the all-prevading element of sound; just as a beam of sunlight becomes apparent only by reflection from particles of dust floating in the air.[1]

Next in order after the emanation of ether, the matrix of sound, comes the elemental Light, the "fire-element" of the cabalists. It corresponds to the plane of colour and the sense of sight, which should rightly be called the "colour-sense." For colour is really the only quality perceived by the eye. "All objects," says Ruskin, "appear to the human eye simply as masses of colour. Take a crocus, and put it on a green cloth. You will see it detach itself as a mere space of yellow from the green behind it, as it does from the grass. Hold it up against the window, you will see it detach itself as a dark space against the white or blue behind it. In either case its outline is the limit of the space of colour by which it expresses itself to your sight. The fact is that all nature is seen as a mosaic composed of graduated portions of different colours."[2] This light, or colour-element, is a pure element containing within itself the possibility of all varieties of colour. After its formation, we find the words—

"The evening and the morning were the first day,"

introducing the element of time first with this emanation. The Logos is, as we have seen, eternal; and the immaterial, semi-physical element of Ether is, as it were, the borderland between the subjective eternal Logos and the objective elements of *fire, air, water* and *earth.*

After this light-emanation comes the element called by the

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1 While taking this view of sound, we are, of course, perfectly acquainted with modern researches and speculations on the subject. Our standpoint, however, is so widely different from that of modern science that no comparison with its teachings is possible.

2 Ruskin, "Lectures on Art," p. 125.

cabalists "Air." Its formation in the cosmogony of Genesis is marked by the words—

"The Elohim said, Let there be an Expanse."

This word, for a long time wrongly translated "firmament," is chosen to express the air-element, because from this element we derive the idea of the extension or expansiveness of a body—its ability to fill a certain quantity of space. The air-element corresponds to the sense of touch, so far as this sense conveys the idea of "expansiveness" or "extension." The sense of touch differs from the senses of sound and sight, in that it is distributed all over the surface of the skin, while they are confined to definite sense-organs, or spaces of localised sensitiveness, and, in proportion as the eye and ear have gained in sensitiveness to light and sound, the rest of the skin has lost its power of responding to these sensations. The whole surface of the body is, on the contrary, still sensitive to touch, as also to the sensation of heat.[1] There is reason to believe that at one time the body's whole surface could respond equally to all sensations;[2] the specialised organs of sense not being then developed, just as the whole surface of the jelly fish still responds to the stimulus of light. An analogy to this condition of unspecialised sensitiveness is furnished by modern experiments in thought transference, from which it appears that the sensations of sound, colour, taste, touch, and smell are all transferred from one mind to another with equal ease. There are some grounds for the belief that when an organ is specialised for some particular sensation it loses the power of responding to other sensations; that the retina, for instance, will be insensible to heat.[3] The sensations of heat and touch are, as we have seen, distributed over the whole surface of the skin; and from this fact, among others, we are led to consider heat as well as touch an attribute of the element "air."

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1 For speculations on a specialised heat sense we may refer to Mr. R. A. Proctor's ideal visit to Saturn's Satellites.

2 Readers will remember the translations which appeared in the *Path* some time ago giving the German Mystic Kerning's teachings hereupon. [W. Q. J.]

3 *Vide* some experiments with thermal rays in Tyndall's "Heat a Mode of Motion."

Another reason for this conclusion is the fact that we find heat always associated with expansiveness, or extension. As elucidating this point we may quote the researches in the solidification of gases, and speculations on "absolute zero" in temperature, though want of space precludes us from more than merely referring to them. After air comes the element of water, marked in the Genesis cosmogony by the words:—

"The Elohim said, Let the waters be gathered together."

This elemental water corresponds to the sense of taste, and in part to the idea of molecular motion; the motion of masses being one of the ideas attached to the Air-element. It might be thought that the sensation of taste might also be derived from solid bodies; but that this is not so may be inferred from recent scientific researches, which have demonstrated that all bodies, even the mentals, and ice far below zero, are covered with a thin layer of liquid, and it is from this liquid layer that we get the sensation of taste from solids. In this element of water are the potentialities of innumerable tastes, every organic body, and even minerals and metals, having a distinctive taste; zinc and steel among the metals for instance, and sugar, vinegar, and wine in the organic world.

This element is followed by the last emanation, the Earth-element of the cabalists, marked in the Cosmogony of Genesis by the words,

"The Elohim said, Let the dry land appear, and it was so, and the Elohim called the dry land Earth."

This emanation corresponds to the extreme of materiality, solidity, and amongst the senses, to smell. A piece of camphor, for example, throws off small solid particles in every direction, and these, coming in contact with the nerves specialised to this sense, produce the sensation of smell. This Earth-element is the last emanation strictly so-called. To this point the outward expansion of *Parabrahm* has been tending, and from this point the wave of spirit must again recede.

It must be here stated that these elements, fire, air, water, and earth, are not what we ordinarily mean by these terms, but are, so to speak, the pure elemental or spiritual counterparts of these. Down to this point, Form has been gradually developing, being de-

stined to combine with each of the elements in turn, in the ascending scale.

Form exists on an ideal plane, as a purely abstract conception; into this region, and the similar one of Number, pure mathematics have penetrated.[1] Modern speculations,[2] as well as the ancient cabalists, have asserted that every geometrical form, as well as every number, has a definite, innate relation to some particular entity on the other planes, to some colour or tone, for instance; and there is good reason to believe that this holds true of all the planes, that the entities on each of them are bound to the entities on all the others by certain spiritual relations which run like threads of gold through the different planes, binding them all together in one Divine Unity.[3] From the standpoint of the terrestrial Globe, the first

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1 It is through the power to see and use these "abstract" forms that the Adept is able to evolve before our eyes any object desired—a miracle to the Christian, a fraud for the materialist. Countless myriads of forms are in that ideal sphere, and matter exists in the astral light, or even in the atmosphere, that has passed through all forms possible for us to conceive of. All that the Adept has to do is to select the "abstract form" desired, then to hold it before him with a force and intensity unknown to the men of this hurried age, while he draws into its boundaries the matter required to make it visible. How easy this to state, how difficult to believe, yet quite true, as many a theosophist very well knows. The oftener this is done with any one form, the easier it becomes. And so it is with nature: her ease of production grows like a habit.—[H. P. B.]

2 "Geometrical Psychology," Miss Louisa Cook.

3 Here is the key so much desired by enterprising—indeed all—students. It is by means of these correllations of color, sound, form, number, and substance—that the trained will of the Initiate rules and uses the denizens of the elemental world. Many theosophists have had slight conscious relations with elementals, but always without their will acting, and, upon trying to make elementals see, hear, or act for them, a total indifference on the part of the nature spirit is all they have got in return. These failures are due to the fact that the elemental cannot understand the thought of the person; it can only be reached when the exact scale of being to which it belongs is vibrated, whether it be that of color, form, sound, or whatever else.—[H. P. B.]

modification of the last emanation, Primordial Earth, is the mineral kingdom, in which the primal earthy matter is modified by the element of Form. There is every reason to believe that, if any existing mineral or metal could be reduced to the condition of "primordial earth," it could be re-formed into any other mineral or metal. The specialization of the minerals, or "formation of the mineral kingdom," is perhaps marked in the Genesis-Cosmogony by the words,—

"The Elohim called the dry land Earth,"

Name and Form being cognate attributes of a specialized entity. As we have been the gradual evolution of form in the descent from spirit to matter, so the gradual dissipation of form will be seen in the ascent from matter to spirit. The crystal, for example, retains its form always unchanged, and the form of the tree is more lasting than that of the bird or animal. The second modification of the Earth element, still from the standpoint of the world, is the vegetable kingdom, in which to form and substance is added molecular motion, or vitality, called in Brahman cosmologies *Jiva.*

This vitality, or capacity for molecular change, corresponds, as we have seen, to the water element; one of the elements, in ascending order of spirituality, being picked up by each of the successive kingdoms of ascending evolution. The formation of the vegetable kingdom is marked in the Genesis cosmogony by the words—

"The earth brought forth grass, herb yielding seed, and tree bearing fruit,"

words which point to a perfectly natural evolutionary process under the energizing power of spirit—the physical aspect of which is the "Tendency to Evolution" of the Scientists,—and not that violent and unnatural process termed a "creative act."

We may remark, by the way, that the three divisions of the vegetable kingdom in this cosmogony correspond to three perfectly well defined geological epochs, that of the Cryptogams, of the Phænogams, and of the Fruit-trees, examples of which are respectively ferns, pines, and orange-trees.[1]

These two changes of matter are looked at, as we have said,

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1 For further information on this point readers are referred to "The Color-Sense" by Grant Allen.

from the standpoint of the Earth. The cosmogony now pauses, and in order to make its account of Evolution complete, inserts here the first change of the same element from a different point of view, that of astronomy. This first change is the congregation of the primal nebulous matter into suns and planets, marked by the words—

"The Elohim said, Let there be Lights in the firmament,"

the sun, moon, and stars being subsequently particularised. From our previous views of the Elemental Light we shall be fully prepared to infer that, just as what we call sonant bodies seem not to be real sound-creators, but merely sound-reflectors, so these "Lights in the firmament" may not be real light-creators, but merely light-reflectors; and this view is borne out by the fact that in this cosmogony the formation of Light precedes that of the Light-givers. Leaving the astronomical standpoint, let us consider the next step in upward evolution.

To the shape, substance, and vitality of the plant—drawn respectively from the Elements of Form, Earth, and Water—the animal kingdom adds locomotion, corresponding to the Air element, one attribute of which we have seen to be that locomotion, or movement as a whole, which distinguishes the animal from the plant. Thus we see another link of the ascending chain of the elements picked up. The earliest representatives of this kingdom are, as modern science has shewn, the *protozoa,*—water-animalcules. Their formation is correctly placed first in the Genesis cosmogony, marked by the words—

"The Elohim said, Let the waters bring forth abundantly the moving creature which hath life."

Here we again find words which distinctly mark a perfectly natural process of development. Just as we had the earth "bringing forth grass"—or "sprouting forth sproutage," to translate it more literally,—we now have the waters "bringing forth the moving creature which hath life," as soon as proper cosmic and elemental conditions were presented. If the proper cosmic and elemental conditions could be artificially produced, we have every reason to believe the "tendency of Evolution," or the "Downward pressure of spirit," might again cause the waters to produce the "moving creature which hath life"—the *monera,*—in fact, that what is un-

scientifically termed "spontaneous generation" might take place. After this follows the formation of fish, birds, and beasts,—the vertebrates or "back boned" creatures; the invertebrates being grouped under the two general heads of the "moving creatures in the water" and the "creeping things upon the earth." In the account of the production of the animal kingdom and of the birds, we have terms used which could only apply to a natural process of development, and not to a "creative act."

"The Elohim said, Let the earth bring forth the living creature after its nature, cattle, and the beasts of the earth."

The Animal Kingdom adds to the plant the quality of locomotion under the stimulus of the instincts,—which corresponds, as we have seen, to the air-element. A slight consideration of the nature of this locomotion under stimulus will shew that we are justified in assigning this quality, with its distinctive element, to the principle of *Káma* in certain Eastern classifications.[1] Could this principle—or, rather, the specialised portion of the air-element embodying it—be isolated from the lower elements, we should have a sort of aeriform vehicle, or ethereal body, depending for its form on the attractions specialising it. Of such an isolated air-body we shall speak when we come to treat of the elements.

Three times has the earth *brought forth,*—plants, fishes, animals. But at this point we perceive a change. Evolution so far, from the mineral, through the vegetable, up to the animal, appears as an ascending arc. In this the cosmogony of Genesis agrees with the sacred theories of the East, as well as with the views of modern science. But in Man we find a turning point, at which the ancient cosmogonies agree in branching off from modern science. The sacred theories of the East teach that man is the result of two converging curves of evolution, the one curve ascending through the vegetable and animal kingdom and marking the evolution of the physical body, while the other curve descends from a superphysical, spiritual race, called by some the "Progenitors" or *"Pitris,"* by others the "Planetary Spirits" or "Descending *Dhyan Chohans.*"

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1 Vide "Esoteric Buddhism," chapter on "The constitution of man."

This curve marks the downward evolution of man's spiritual nature, the development of the soul.[1]

As we should expect from the Oriental character and high antiquity of the cosmogony of Genesis,—dating as it does from a time when the "downward evolution of the soul" had not progressed so far as it now has, and when man had not yet lost his spiritual insight,—we find this doctrine of man's divine progenitors clearly visible. In the case of the plants, animals, and marine creatures, we found terms applied which could only be used of a regular, unbroken process. When we reach Man, a new and striking expression is introduced—

"The Elohim created man in their image, in the image of the Elohim created they man."

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1 There is an important point in the teachings of the *Secret Doctrine* which has been continually neglected. The above described evolution—the spiritual falling into the physical, or from mineral up to man, takes place only during the 1st and the two subsequent Rounds. At the beginning of the fourth "Round" in the middle of which begins the turning point upward—*i. e.* from the physical up to the spiritual, man is said to appear before anything else on earth, the vegetation which covered the earth belonging to the 3d Round, and being quite etherial, transparent. The first man (Humanity) is Etherial too, for he is but the shadow (*Chhaya*) "in the image" of his progenitors, because he is the "astral body" or image of his *Pitar* (father). This is why in India gods are said to have no shadows. After which and from this primeval race, evolution supplies man with a "coat of skin" from the terrestrial elements and kingdoms—mineral, vegetable, and animal.—[H. P. B.]

(*To be Continued.*)

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